

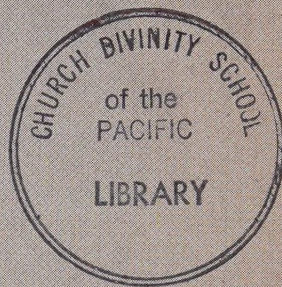
the Living CHURCH

June 3, 1956

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Building Pace Goes On—P. 4

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the Living **CHURCH**

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A Weekly Record of the News, the Work,
 and the Thought of the Episcopal Church.

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Things To Come

June

- First Sunday after Trinity
- Group Life Laboratory, Radnor, Pa., to 16th and 7th.
- General Board meeting, NCC, Toledo, Ohio to 7th.
- Second Sunday after Trinity
- St. Barnabas
Southwest conference on Catholic Sociology, ACU, McKinney, Tex., to 14th.
- Third Sunday after Trinity
- Eastern conference on Catholic Sociology, ACU, Camp DeWolfe, Wading River, L. I., N. Y. to 21st.
- Group Life Laboratory, Hartford, Conn., to 30th.
- Fourth Province Christian Education Conference, Seawanee, Tenn., to 24th.
- Nativity St. John Baptist
Seawanee Summer Training School, for laymen, Seawanee, Tenn., to 30th.
- The Finger Lakes Conference for Second Province, Geneva, N. Y., to 30th.

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NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed black and white on glossy paper. Subjects must be fully identified and should be of religious interest, not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

The Living Church

talks with **TEACHERS**

By the Rev. VICTOR HOAG, D.D.

Selecting Next Year's Courses

Here we are again, at the season for making the *Annual Decision*. That is, every parish leader in charge of curriculum must decide what texts to order for next year. We are in a transition period, and have been for these many years; some would say and hope that we always will be.

In spite of our admitting that "all that we do in the parish is curriculum," and our stress is on the vital preparation and ingenuity of every teacher, we still use printed texts. The rector cannot say to all his teachers, "Just get to know your pupils and teach them what you think they need." Or, "I'll assign you an area for this year [such as the Commandments, Life of Christ, Church year, etc.] and you



are to work it out in your own way." This is done in a few cases, but we all know that it just doesn't work for the great run of parishes and teachers. We have to assign a printed text, from some publisher; then help the teacher to use it intelligently.

And somebody in the parish must select the texts. A few clergy will avoid the issue by allowing teachers to select and order their own courses. But this is hardly to be called leadership, and is certain to produce chaos. If the clergy do not know enough to decide, how can the layman? Where can he find help? Does the Church give us any guidance? The following is printed to explain what helps are available in this month of grace, June, 1956.

Shall We Try the Seabury Courses?

The first great decision is whether to use the Seabury courses, and if so, which ones. For this we have in hand, mailed direct to every parish, the elaborate and colorful brochure from Greenwich entitled, "Materials for Christian Education Prepared at the Direction of General Convention." This gives very full and clear explanation of every Seabury course now available in print. Nearly every age is now covered, the only gaps remaining being Pre-N and N, K4, Grades 3, 6, 9, and 10-12. To cover these missing years, the brochure gives in its last eight pages a list of "Other Recommended Materials" with notes.

This would seem to give complete and thorough coverage for the entire grade

school of any parish, until one awakens to the discovery that it is the assumption of the brochure that you shall use the new Seabury courses entirely, with only the gaps temporarily filled for this year.

But the decision which really confronts every parish leader is this: are we ready for the Seabury courses? Have we the teachers, conditions, equipment, and Sunday morning schedule congenial to the new? Has this parish any persons who have attended a Parish Life Conference or Group Dynamics Laboratory, or taken part in any of the programs of our diocese? Can we start with one or two of the courses, and which ones?

This is the grave, the truly important decision, and the brochure assumes far too much. There is, indeed, a central core of clergy who have been reached by the ideas of the new curriculum, and this is a steadily growing number. But the unprepared, confused or conservative clergy need more than a brilliant selling brochure for new wares. They need specific help with old-line courses.

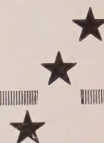
The Interim Curriculum Committee

Fortunately, the Children's Division has continued an important committee of specialists in parochial needs which has published each spring since 1947 a complete list of suggested courses for all grades. A portion only of the 1956 report of this Committee is printed in the Seabury brochure mentioned above — for the missing years. But the complete report would seem to be of use to that largest portion of the Church which will not be using the new courses. By an unfortunate decision made at Greenwich, this complete report was not sent (as in former years) to all the parishes. The very existence of this report is not known to the Church at large. This statement was printed in the May issue of *Findings*: "Curriculum Guide Ready . . . Because there is a continuing need for guidance such as contained in the interim guides, the Children's Division has prepared *Recommended Church School Study Courses*, a 24-page multi-lithed list of recommended courses for parishes not using the *Seabury Series*. The document is ready, and will be sent to any person on request." Nothing more.

There you have it. You must write for it. Every priest should have it when he faces the *Annual Decision* which will affect his whole school for another year. There is an order blank, too. And an appendix summarizing in two columns the Episcopal and non-Episcopal texts.

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★
AT ALL BOOKSTORES

Abingdon Press

The Building Pace Goes On

By Lewis B. Franklin

One-time Treasurer, National Council

It is reported that in 1955 more than \$700,000,000 was spent on building operations of a religious character and the pace is showing no signs of a let-up, as it is estimated that in the next 10 years about \$8,000,000,000 will be spent on this sort of construction.

Many factors are behind this demand for new facilities. Both Church membership and attendance at services have shown large increases. Church school enrollment has grown rapidly, and there is a wide demand for modern educational facilities. It has been estimated that within the last 25 years some 30,000,000 people in the United States have changed their place of residence. Large new areas have been opened to settlement by irrigation projects; the government has created new centers of population such as that at Oak Ridge, Tenn., and the one near the Atomic Energy Center on

the Savannah River; great industrial plants have been built where there was only a scattered population, while from our large cities there has been a constant movement into the suburbs.

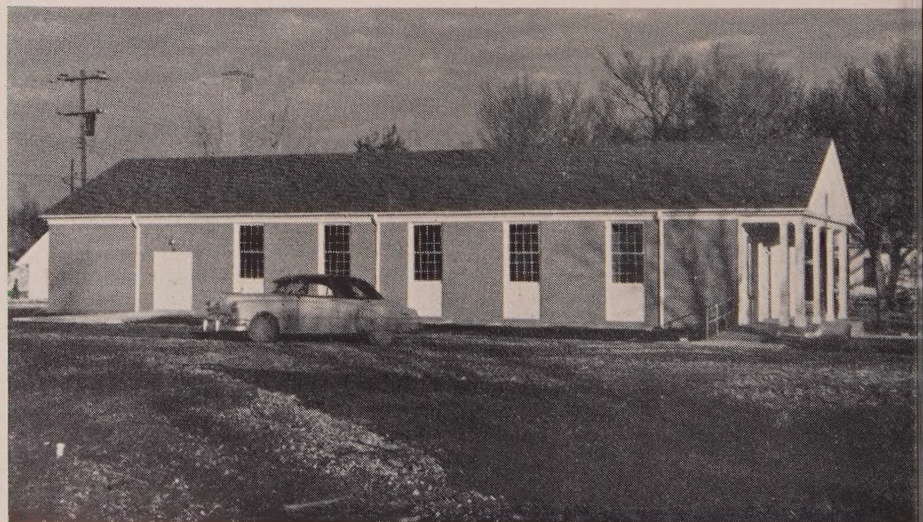
Few of these new areas of population have had any adequate Church facilities and as a rule the resources of the people are not adequate to provide all the costs involved. Most of them are faced with the problem of paying for a new house as well as raising a family. Few of the new buildings needed could be paid for in full out of the gifts of the people and commercial loans are not always available. Fortunately the Church has been aware of this situation and has done something about it.

Seventy-five years ago the American Church Building Fund Commission (170 Remsen St., Brooklyn 1, N. Y.) was created by General Convention to

raise a fund from which loans could be made. The Commission now has a capital fund of more than \$1,100,000, all of which is fully employed in nearly 200 separate loans. With the exception of loans of \$1,000 or less, all loans must be secured by first mortgage on a completed building at not over 60% of appraised value. The rates of interest are low, at present from three per cent on five-year loans to four per cent on 15-year loans, all fully amortized within the term of the loan. Much of the interest in excess of very modest expenses has been used as gifts to missionary construction enterprises.

Some 10 years ago the people of the Church contributed more than \$7,000,000 to the Reconstruction and Advance Fund to be used for the rebuilding of structures destroyed in World War II and for new work in many areas. More than \$2,000,000 was tentatively

BEING ABLE to borrow funds has been a great asset to Holy Trinity in Eastland, Texas (left), and St. David's in Topeka, Kan. (right). Photographs supplied by American Church Building Fund Commission.



with no signs of a let-up, and, for congregations contemplating a building enterprise, the outlook is bright, with loans available at low cost, or even no cost

ively allocated to China, but because of uncertain economic and political conditions, much of the proposed construction in that area was deferred, and when the "Bamboo Curtain" was lowered the National Council (281 Fourth Ave., New York 10, N. Y.) had on hand \$1,661,736.39 of that part of the fund.

Knowing that there was no immediate possibility of using this money in China and aware of the great need for assistance in the erection of Church buildings in new strategic areas, the Council voted on October 12, 1950, to create with this money a fund of \$1,500,000 to be loaned, without interest, to dioceses and missionary districts, for capital purposes in new, rapidly expanding areas. Loans were made for a period of 10 years, repayable one-tenth each year. As repayments are received the money is again loaned but now the term is eight years. As of October 1, 1955, every installment due had been paid.

The Episcopal Church Foundation (366 Madison Ave., New York 17, N. Y.) has a small Revolving Loan Fund out of which loans are made to

dioceses and districts without interest and amortized over a 10-year period.

National Council has made an agreement with the Philadelphia National Bank under which the bank will grant loans against signed pledges, provided such loans are approved by the Construction Loan Committee of the Council and guaranteed by the diocese or district in which the enterprise is located.

Certain dioceses have also been aware of this need for loans for building purposes and have created Loan Funds for use within their respective confines. For example, Milwaukee has a fund of \$211,773 to date, with more to be added from outstanding pledges. At present no loan is made from this fund for more than \$30,000 and loans are usually secured by a *second* mortgage on the property. Connecticut has a fund of \$150,000. No interest is charged and loans must be amortized within 10 years.

Most of these sources of credit are primarily for the benefit of those who do not have available the usual commercial loans. The great bulk of Church borrowing must continue to

be from banks, trust companies, insurance companies, etc. A generation ago a sound first mortgage loan, even though originally made for a term of years, was usually considered to be of a more or less permanent nature and allowed to remain unpaid for an indefinite period after its due date. Not so today. The experience of the depression of the 1930's has led to a radical change in practice. Almost all loans are now subject to a yearly payment on principal and many Church loans are for periods of 10, 15, or 20 years, with monthly or quarterly payments sufficient to pay the interest and retire the loan by the maturity date. On a 15-year loan at five per cent the annual payment required on this basis is nearly 10%.

Any vestry or other governing body contemplating a building enterprise will realize that securing funds for construction is not their only financial problem. In addition to interest and amortization, they must face increased expenses for insurance and upkeep. The ability to meet an enlarged annual budget is a vital factor in the enterprise.

OTHER CHURCHES which have been improved by borrowing funds: left, Church of Our Saviour, Atlanta, Ga.; right, St. Mary's parish house, Hamilton, Texas.



THE FIRST FLAME

is what does it, whether in building a fire with green wood or in nurturing a vocation to the ministry.

By the Rev. Charles R. C. Daugherty

Rector of St. Andrew's Parish, Leonardtown, Md.

It is one of the glories of this land of ours that so many young people have the opportunity to choose what they will do with their lives. This is not so in many places, where God has been less lavish with His gifts, or where men have made less use of His gifts for the common good.

When there is added to this situation the possibility, indeed the obligation, of education through high school at public expense and the availability of a great variety of college scholarships, an ideal situation would seem to exist. We would expect to find a land full of men and women happily doing what they want to do.

Such is not the case. It is a tragic fact that the man who spends his time doing what he wants to do, who finds fulfillment of his hopes and dreams in his work, is a rarity. After 10 years of employment in four agencies of the United States government, in work ranging from the file room to the conference room, I know from first-hand experience and observation that there is an almost complete lack of any sense of direction or purpose or true vocation in the work of countless men and women. Here is terrible waste in the face of great need in a genuinely sick

world, and great opportunity for service.

Much of the difficulty is caused by the failure of young men and women to face up to the question "Why are we here?" and the failure of the Church to proclaim the answer to which all other answers must ultimately yield — "To glorify God and fully to enjoy Him forever!"

We are here on earth chiefly to glorify God and to enjoy Him, and if we neither glorify nor enjoy Him in our work, we are hard-put to do so at our leisure.

There are only 24 hours in the day. By and large, we spend eight of those hours asleep, and although we may say our morning and evening prayers, it is hard to glorify God when we are unconscious. Of the remaining 16 hours, we spend eight doing the work for which we are paid, two eating, and two getting ready for and going to and from our work. That leaves only four hours we can call our own, apart from our work. The man who must do his real living in those four hours and merely goes through the motions of living in the rest of the time, is in a pitiable state. He has lost the sense of the importance, yes, the sacredness

of vocation, and the chief business of his life — to glorify God and fully to enjoy Him forever — is rendered exceedingly difficult of fulfillment. Yet this is the state in which so many find themselves.

If we are to find the right answer to the problem, we must first ask the right question. The right question is "What do we really want out of life?" We want lots of things, but I suggest that there are certain things that are basic, and without them life becomes flat and tasteless and without meaning.

First, we want and need love. But that I don't mean only romantic love. I mean deep, abiding love that takes us for what we are and makes us better for it. Second, we need friends to grow up with and share things with, and to make us feel a part of our community. Third, we need to have a job to which we can give ourselves, which gives us the fullest opportunity for expressing the best that is in us. And last, we need to be needed and wanted — to be necessary to something and somebody.

These things are basic. There are many vocations that fulfill all of them. We must also recognize that any vocation can fulfill them (the carpenter from Nazareth and Brother Lawrence in the kitchen of the monastery are imperishable examples). Yet there are certain vocations in which the opportunity for the satisfaction of these requirements is greater than others. One of them is the ministry. I say to any man who will listen that the ministry offers everything that a man could want in life except financial security, and even this unfavorable aspect has been over-exaggerated and is being improved.

To begin with, the ministry is rooted, grounded, and has its very being, in love. "For God so loved the world . . ."; "Not that we loved God, but that He loved us . . ."; "A new commandment I give unto you, that ye love one another." Amid the myriad forces in life today that tend toward corruption, there is one alone which has the power to change men for the better, and that power is love. The foundation of the ministry is love.

Second, the ministry offers friendships. Doors are open to the minister on all sides. If he wants friends he has only to do his job, and the finest part of it is that these friendships can be formed on the deep level of shared convictions and on the basic issues of

fe. Opportunities for public service are open wherever the minister looks. Indeed, he must watch himself, lest this aspect of his life overshadow all else.

Third, the ministry makes use of every faculty, every ability that a man has. The minister must make plans and carry them out. He must counsel, admonish, exhort, preach, teach, and do a hundred other things. He must be a dozen men. He must be and do so much that no man can be a minister for a month without knowing that he is utterly incapable of doing the work that he has been called to do, and is entirely dependent on the help that God alone can give. The ministry calls for everything that a man has, and more.

Fourth, the minister is needed. There can be little doubt that there is in this country a genuine religious revival — a return to God and an effort to discover and carry out His will on the part of many who may never have given the matter a serious thought before. The reason is that many people, whether or not they can articulate it, feel a need for God's help in their disjointed lives. Without a consciousness of this need for a secure faith in God, neither God nor any of His ministers can do much, but now the need is felt.

Evidence is on every side. It is ap-

parent in its most shocking form in mental hospitals. I spent a summer talking endlessly with the mentally ill, and found it to be true that one thing they lacked and longed for was faith. They had lost it in God, in friends, in self, and had finally ended up by striking out at the world or retreating into their own dream worlds where they reigned supreme. The same need for faith is felt by people who will never go near a mental hospital. If you are trained in the ministry you can help these people as can few others.

Then there is a terrible need for men who are not afraid to call down the judgment of the Church on every aspect of human activity. The Church must thunder against social evil, against the forces of fear, hatred, and distrust that threaten us. The Church must affirm that God is the Father and Creator of all men, and that the only basis for peace is a Christian basis. The Church needs men who are not afraid to speak the word of God in love, irrespective of consequence.

The ministry is rooted in love, offers friendship on the deepest level, calls for every ability a man has, and is needed. It offers everything in life that a man can want. More men are offering themselves to the life of the ministry than was the case a decade or so ago. The seminaries are full.

But in spite of this there is a severe and continuing shortage of clergy. According to a recent careful study the shortage will continue and may well get worse even if existing facilities continue to be taxed to the limit. Churches are closed because of lack of clergy and golden opportunities for expansion lie neglected because of lack of clergy.

According to *The Episcopal Church Annual, 1956*, 1,182 postulants and 677 candidates for Holy Orders were reported in 1955 — a total of 1,859 men formally recognized as studying for the sacred ministry. This in a Church which at the same time listed 1,865,915 communicant members. Think of it. For every 1,003 communicants there was one man studying for Holy Orders. And if this were not bad enough, consider that a very large percentage of the men in the Episcopal ministry were raised in other Christian bodies. If it were not for the fact that Congregationalists and Methodists and Baptists and Roman Catholics are attracted to our Church by the score, God knows what we would do for men. The brutal fact is that the Episcopal Church is not producing and training the men it needs to carry on its work. We need more men and more seminaries, but most of all we need more men.

What is the reason for the shortage in the face of such opportunity? There are many reasons. One of the most important is that the promising young men of our Church are not enough urged and encouraged and challenged by their ministers to enter the Church's ministry. This is not difficult to understand. Many clergymen feel that the difficulties and heartaches and demands of the ministry are so great they will break the spirit of any man who is not definitely and irrevocably called by God to the ministry. And it is true that very often ministers are driven to despair over their inability to pierce the staggering wall of indifference to the claims of the Gospel that confront every minister.

Now it is true also that before receiving Orders the ordinand must express his definite conviction that he is called by God to the ministry. But there is a long time between that event and the first impulses that set a man's feet toward the ministry.

Jeremiah the prophet spoke these words about his ministry. "And if I say, I will not make mention of God, nor speak any more in His name, then

WE NEED more men and seminaries; most of all we need more men. The first flame should be nurtured.
General Theological Seminary



sorts and conditions

there is in my heart as it were a burning fire . . . and I am weary with forbearing, and I cannot contain." Marvelous, memorable words by a man who said what he had to say despite everything, despite slander and imprisonment. But listen also to these words from the same lips, at the time of his call, at the beginning of his ministry. "Ah, Lord God! behold, I cannot speak, for I am a child!" It took time for the fire which God lighted in the heart of even one of the greatest of the prophets to become a burning fire which consumed him and still lights our way. That burning fire was at one time a tiny, flickering flame. And so it is with most of us today.

I believe that many men have heard the call of God to His ministry, but have not heeded it, and that very often this was due to the fact that encouragement was not forthcoming at the crucial time.

After I made known my intentions of entering the ministry, a surprisingly large number of friends and acquaintances remarked, "You know, I thought seriously about going into the ministry myself at one time." When I said, "Well, why didn't you?" most of them were not sure. Some said that they were not good enough. (The lamest of excuses; no man is good enough.) Others said the idea just fizzled. They talked about it at home and got little encouragement. They talked with their pastors and got little encouragement. They talked with their friends, and their friends thought they were crazy. So they concluded, "If all these people think I am wrong, maybe I am," and they diagnosed what may have been the call of God as a slight case of indisposition and forgot about it.

You may say that any man as easily dissuaded as that has no business in the ministry. I disagree. If you have ever tried to build a fire with green wood, you know how small and precious that first flame is. If you blow too hard it goes out; if you don't blow at all it withers and dies. God may be trying to light a flame in your heart and the material he has to work with may be as green and hard to light as the greenest wood. That first flame may be small and precious, and may need the gentle breath of encouragement. Time enough, later, to nurture and harness the flame. That's the seminary's job. Right now let's encourage the first tiny flame.

"THEREFORE, since the stands are packed with a crowd of heavenly spectators," says the Epistle to the Hebrews, "let us bear down and run a good race." The Epistle was written in the shadow of persecution, and this particular passage was a call to endurance, to perseverance, to courage.

YOU HAD to be a moral athlete to be a Christian in those days. Maybe you still have to be one. At any rate, Christ in the Gospels sets before us certain areas of excellence in Christian conduct that go beyond what we would ordinarily call the good life.

THESE ARE called "counsels of perfection." The word "perfect" here comes from Christ's saying in St. Matthew 19: 21: "If thou wilt be perfect. . . ." Nevertheless, we all stand on our heads and turn handsprings to prove that people who do not follow the counsels of perfection are just as good as those who do.

WHAT is better about lifelong virginity, complete chastity, than about married love? Nothing — except that Christ said: "He who is able to receive this, let him receive it." St. Paul, in I Corinthians 7:38, sums it up: "He who marries his betrothed will do well; and he who refrains from marriage will do better."

THE UNANIMITY of early Christian piety in accepting this point of view toward sex is exemplified by the belief of the Church fathers generally that the brothers and sisters of the Lord mentioned at various places in the Gospels were not the children of the Blessed Virgin. Some Churchpeople get very indignant with the fathers about this. If chastity is set forward as an ideal, doesn't this imply a benighted and unnatural view that there is something wrong about sex?

BUT THE IDEA isn't that there is something wrong about sex — only that there is something better than sex, just as there is something better than having a million dollars. The indignation is spurious, as a matter of fact. It does not spring from the Christian attitude that sex is a nice thing which you may give up for the love of God, but from the Victorian attitude that sex is a not-nice thing which you ought to give up if you could.

IT IS HARD for a modern American to achieve the practical, unemotional attitude toward sex that characterized earlier ages. If the parson preached a

sermon that dealt with the subject as frankly and comprehensively as I Corinthians 7 (which was written to be read in Church), he would probably be accused of indelicacy.

BUT THERE you are. Once one has commended the state of holy virginity, he must remind married people that "the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body but the wife does." The rightness of chastity becomes a wrong when one spouse tries to take back the body he has given to the other. You can't give even to God that which belongs to somebody else. The case of the Holy Family was a very special case indeed, involving the sanctity of St. Joseph as much as that of the Blessed Virgin.

SEX is popular today — almost as popular as money. The two have formed a happy alliance in the world of advertising and publishing, where the lightly clad female form has become the most potent attention-getter in the race for people's nickels and dimes and dollars. There used to be three leading attention-getters — babies, dogs and pretty girls — but nowadays the girls have taken over the field.

THE MAGAZINES and paperback books in your corner drugstore are quite a sociological study. Don't blame the proprietors, or even the publishers, too much. Who and what are we, the customers, that these are the pictures that win the battle for our attention? A publisher of such once told me that the cover of a 25-cent book has to be a little naughtier than the contents. Love has to suggest lust. Lust has to hint at sadism.

THE ASCETIC standard of complete chastity does, of course, bear witness against the monstrous parade of pictorial obscenity through which we thread our way to buy toothpaste. Knowing that there are some to whom sex is unnecessary, we may hope to be less fascinated by it tomorrow than we are today. But the ascetic does not testify that sex is a bad thing. It is a good thing given up for a higher love like giving up ice-cream sundaes for Lent. It is the secular purveyor of sex who makes it seem bad and ugly. If sex controls man, it is bad. If man controls sex, it is good. The Blessed Virgin and the company of the chaste, by making it a gift to God, have made it holy.

PETER DAY

The Chosen Instrument

A review by the Rev. EDWARD R. HARDY

THE VIRGIN MARY. The Roman Catholic Marian Doctrine. By **Giovanni Miegge**. Translated by **Waldo Smith**. With a foreword by **John A. Mackay**. Westminster Press. Pp. 196. \$3.50.

Giovanni Miegge's *The Virgin Mary* is a detailed study by a Waldensian scholar of the teaching about the Blessed Virgin, presented in a calm and scholarly rather than a controversial tone. It is thus an interesting and valuable contribution to Christian discourse.

Miegge starts with a survey of the Gospel references to the Mother of Jesus, whose glory is that she is "not only a witness but the chosen instrument of the Incarnation," and so blessed for all time (p. 35); a Bible Christian can say no less. He then traces the successive appearance of various ideas which go to make up the majestic figure of modern Roman Catholic Marian piety: the perpetual Virgin (the translation says "eternal," but that is not what is meant in this case), the Mother of God, the Queen of Heaven, the Assumption, the Immaculate, the Compassionate Mother, the Co-Redemptress.

As a theologian, Miegge is more concerned with the ideas behind Marian devotion than with popular piety as such, although the interrelation of the two is involved at various points. As a sketch of the course of development, Miegge's account would be accepted in general by all scholars; he makes considerable use of the Roman Catholic writers who have specialized in Mariology (an unhappy specialization, it seems to me), and pays tribute to the moderation of the most learned of them in strictly historical claims.

For example, no serious writer now claims that the legends of the Assumption of the Virgin show anything except that the idea appealed to the devout mind in the Middle Ages. Whether the development is legitimate or illegitimate is a question not to be settled by its own history.

One must admit that Professor Miegge's presentation is affected by the natural slant of his own approach. He is, perhaps justifiably, impatient with the theological distinctions which allow the idea of "co-redemption," but obscures others of recognized importance — for instance, according to *Theotokos* (which is precisely accurate, but unfortunately is barely possible Latin, *Deipara*, and impossible Eng-

lish, "Birth-giver-of-God"), and "Mother of God," which requires the kind of explanation that Cranmer gave for it ("Mother of thy Son Jesus Christ our Lord and God" — Prayer for the Church, 1549).

Miegge dislikes any ascetic tendencies; perhaps because of this, he treats as one the perpetual virginity of Mary and the concept of her miraculously preserved physical virginity *in partu*. The latter seems to me, at least, an unnecessary additional detail, the former the natural conclusion of the Catholic mind, which hesitates to think of those called "brethren of the Lord" as actually other sons of His Mother (and may find Gospel support in the strained relations between Jesus and His brethren, which impress Miegge in the contrary sense, p. 43).

I suspect the wistfulness of an Italian Protestant in the observation that "the Mediterranean cult of Mary remained foreign" to the northern countries which "followed slowly and without enthusiasm and were decisively freed from it at the Reformation" (p. 82). Whatever may be true of the last clause, the rest of the statement is very doubtful. One thinks of northern France, which is not a Mediterranean country, covered with churches of Notre Dame, or of the Feast of the Conception, which though of Eastern origin, owed its popularity in the Western Church to the piety of Anglo-Saxon monks (see Edmund Bishop's study in *Liturgica Historica*, pp. 238-259).

More important than details is the definition of one's general attitude. Is there any middle ground between the extravagance of some Marian theology and devotion, and the minimum attitude of devout respect represented by Miegge and his translator (who points out for the non-Italian reader that Anglo-Catholics and Orthodox have erred too, as doubtless some of us have)?

Mary's uniqueness is that she belongs in the sphere of the Incarnation. By grace, transforming nature, God Incarnate made us His brethren; by nature, prepared by grace, she became His Mother.

Miegge is right to launch his main criticism on a serious theological basis. His main complaint is not "mariolatry," though he glances at some aberrations in that direction (in which, perhaps too often, he suspects Gnostic or pagan influ-

ences), but Pelagianism — the idea that man can save himself. The compassionate Mother, he says, is mankind being sorry for itself; the co-redemptress is mankind capable of its own redemption.

In some expressions of piety this may be so, but a sound love for Mary is not a substitute for, but a natural enrichment of, our devotion to her Son. Even in the area of Professor Miegge's special study, one might note that in the modern Roman Communion Marian devotion has risen along with the cult of the Sacred Heart (which, whatever one thinks of its form, is obviously Christocentric) and with the movement for frequent Communion.

As an Orthodox Protestant, with apparently some Barthian sympathies, Miegge seems to fall into an opposite danger. Though believing in the Incarnation with all it tells of what our nature is capable of, yet he seems to think of man in relation to God as only the passive recipient



of grace. Man is lonely before God, and there is even a suggestion that he is essentially sinful, in the statement that the Immaculate Conception would mean that Mary "never had in reality known our human condition" (p. 122). In this he forgets that not sin, but creatureliness, is the essential human condition.

We must each be saved personally, yet not in isolation, but in the fellowship of the Communion of Saints, and here we may accept the authority of the Church, which has come to think of Mary first among the redeemed. The Virgin Daughter of Sion was the heir of the old covenant, and worthily gave birth to the Redeemer into whom we, with her, are incorporated by the faith that works through love (Galatians 5:6).

Surely in doctrine we may go as far as that most Catholic of Anglicans and Anglican of Catholics, Bishop Ken:

"Heaven with transcendent joys her entrance graced
Next to His throne her Son His Mother placed;
And here below, now she's of heaven possess'd,
All generations are to call her blest."

And in practice we may at least join with John Keble:

"Therefore as kneeling day by day
We to our Father duteous pray,
So unforbidden may we speak
An Ave to Christ's Mother meek;
"(As children with 'good morrow' come
To elders in some happy home)
Inviting so the saintly host above
With our unworthiness to pray in love."

EDITORIALS

Two Problems at West Point

Two problems about religious ministrations at West Point have been troubling the national governing bodies of various Churches — the Methodists, the Northern and Southern Presbyterians, the Baptists, the Congregationalists, the American Lutherans, and others, as reported in last week's issue of *THE LIVING CHURCH*.

The two problems are (1) that the chaplain at West Point is a civilian chosen by an academy committee, instead of a regular military chaplain appointed by the Chief of Chaplains; (2) that the chaplain appointed always turns out to be an Episcopalian. It appears that problem (2) troubles the other Churches more than problem (1); but they think that if problem (1) is solved, problem (2) may well be solved along with it.

The tradition of the corps has always been to have a civilian chaplain, although the present incumbent has seen service as a chaplain in the U.S. Navy. In spite of the formidable array of Churches on the opposite side of the question, we see no essential reason why the academy chaplain must be a member of the Army Chaplains Corps. West Point is part of the military establishment; but it is also an institution in itself, with traditions of its own — some military, some non-military. Its graduates have served the nation well through many wars. In being able to select its own chaplain, determine his qualifications, and govern the length of his stay, the academy is under the present arrangement able to make free decisions based on its own needs. The post is not a "plum" for the Pentagon, but a ministry for the religious welfare of the cadets.

Oddly enough, some of the Churches that are trying to get this chaplaincy under military jurisdiction have expressed themselves from time to time in favor of civilianizing the entire military chaplaincy. Their position seems a little inconsistent, unless they feel that the chaplaincy must become more military before it gets less military.

The "plum" is not, as news items have previously pointed out, a particularly juicy one financially. One of the reasons that the field of candidates is small is that the pay is low.

It seems to us that the problem of civilian vs. military chaplain is an entirely different problem from that of Episcopalian vs. non-Episcopalian; and that the Churches should think twice before they permit their interest in the latter question to lead them to an attitude on the former that does not reflect their real concerns.

In the matter of the denomination of the chaplain, what is the fair thing? This question must be asked with relation to a prior question: Is the main purpose of the West Point chaplaincy to give balanced support to different denominations; or is its main purpose to minister to the religious needs of the cadets?

If the purpose is to mete out fair treatment to different Churches, the obvious thing to do is to keep rotating different men in and out of the post — a Methodist for a year or two, then a Lutheran for a brief term, then a Roman Catholic, then a Baptist, etc., etc. The shorter the tour of duty, the more Churches served.

On the other hand, if the object is to minister to the religious needs of the cadets, the chaplain should, in our opinion, stay at the academy long enough to become experienced in all the special problems and difficulties and opportunities that such an institution provides. Of the two predecessors of the present chaplain, one served for six years and one for seven years. If such terms of duty were to be joined with a policy of rotation, it would be half-a-century before the chaplaincy could rotate through the ten largest denominations.

In starting the snowball rolling into an avalanche of unedifying denominational jealousy, the American Lutheran Church had a genuine religious point to make, worthy of the respectful attention of all concerned. This was the point that cadets who belonged to Churches of strict discipline were unable to secure access to the ministrations of their own religious tradition. The interest was, as it should be, in the cadets themselves and their religious needs. And this interest was met with a substantial revision of the academy policy to meet the need for a more adequate representation of different religious traditions in the services provided at the academy.

Under the new plan, the service of Holy Communion is offered according to the Episcopalian rite by the chaplain, and according to the Roman Catholic, the Presbyterian, and the Lutheran rites by ordained ministers of these Churches. This is not an isolated arrangement for dealing with a particular problem, but a part of an effort to provide a genuinely ecumenical religious program. No one is required to receive religious ministrations under conditions to which he conscientiously objects. No one needs to feel that he is being proselytized to change his religious allegiance. And yet all are being provided with a witness to the importance and significance of religious faith and all have in the academy chaplain the leadership of a minister of Christ who is in a position to grow in experience and usefulness over a period of years.

With the understanding that the spiritual welfare of the cadets is the first consideration, one would think that the way to secure it is to select the best available man for the post without regard to denominational jealousies and to keep him in it long enough for him to make his maximum contribution. This is the policy

now being followed at the U.S. Military Academy. If the purpose of the proposed change to a military chaplaincy is to change the objective of the West Point chaplaincy, in our opinion it will be a change for the worse.

Priesthood for Women?

The recent Methodist Convention heard, as we have previously noted, a report on ways of unifying the ministry of that Church with the Episcopal Church. Then, at a later session, the Convention adopted regulations placing the ministry of women on a complete par with the ministry of men. Probably hardly anyone present thought there might be a relationship between the two subjects. But this is just one more example of the tragic failure of minds to meet across the barriers of ecclesiastical division.

If the priesthood for women ever comes to the Churches of Catholic tradition it can only come after prolonged prayer and study and under conditions acceptable to the most conservative-minded. We do not know of any rational argument that absolutely precludes women from the priesthood, other than the example of Christ, who chose men only. On the other hand, we know of no rational argument against substi-

tuting cake and milk for the bread and wine of Holy Communion except the same authority.

In this Church, which cannot even bring itself to admit women to full privileges as laymen (as we think it should), it is difficult to conceive of the reaction to a proposal that women be admitted to the priesthood. To this editor, as to many others, it would seem an act of reckless irresponsibility and a contribution to the disunity of the Church.

Correction

We erred editorially last week in stating that the Rev. William H. Melish had been ordained by a Bishop of Long Island. Actually he was ordained to the diaconate by Bishop Sherrill and to the priesthood by Bishop Hobson of Southern Ohio. The question came up in connection with the problem of the relationship between spiritual and temporal authority in the Church. In this case the spiritual authority was not originally conferred by a Bishop of Long Island, but was recognized by Bishop Stires by the usual canonical process involved in the transfer of a priest from one diocese to another. The point is a relatively unimportant one, but in controversial matters we must try to keep the record straight even on minor points.

Liturgical Golf

**They say Sunday morning
golf is religious. Is
this how they argue?**

By Christine F. Heffner

I once thought the man who said, I once thought the man who said, "I can worship God as well on the golf course as I can in Church," was simply ignorant of the meaning of worship, and could scarcely have been referring to the praise and glory of God.

But later reflection has led me to believe that the man might have meant what he said. He may have had in mind certain sources of inspiration and symbolic acts which might be associated with the game.

To him, then, the green of the fairways must represent the growth of the

soul under the beneficent rain of God's grace, and the white flags placed at intervals along the fairway must be signals of rejoicing, or if they are red ones, reminders of the flames of Pentecost and the blood of the martyrs.

The tee must undoubtedly represent the Tau, an ancient form of the Cross (shaped like the letter T), and the circular form of both ball and cup are reminders of the Eternal Life he is seeking, and striving to attain. (The placing of the ball, or orb, above the tee in a reversal of the usual representation of the victory of the Cross over the world is, at first glance, rather alarming, but this is no doubt merely an unhappy coincidence.)

The sand-traps are obvious representations of the desert of our Lord's temptation, and the water hazards represent the waters of redemption. The clubs used in playing the game are derived from the ancient shepherd's crook, and as such are reminders of the Good Shepherd. The very names used for the various ones can be traced to liturgical or symbolic sources; the *iron* surely representing the iron of the nails of Calvary, the

putter being derived from "potter" in an allusion to St. Paul's figure of God as the potter and men, His creatures, as the clay vessels. The *driver* may well be a reminder of the fact that God does not forcibly drive men to do His will but leaves them free to choose their own. The word *mashie* presents some difficulty, as it has undergone considerable change, but research indicates that it is derived from the ancient "Shema Israel" (Hear O Israel, the Lord thy God, the Lord is one) — spelled backward.

Doubtless further investigation and a better knowledge of the rites and ceremonies connected with golf would reveal further liturgical significance. Numerous people have reported hearing the Name of the Lord invoked upon the fairways and, even more, in the rough.

Considering all this, let us not sit in judgment on the man who spends the morning of the Lord's Day at the links. Surely he goes there, not for mere pleasure (and we do find that in Church, remember!) but to worship Almighty God in a much more strenuous manner than we who merely sit and stand and kneel in a pew.

Rev. E. C. Turner Consecrated Bishop Coadjutor of Kansas

Bishop Fenner Presides over Ceremony at Grace Cathedral

Grace Cathedral, Topeka, was the place of the consecration of the Rev. Edward Clark Turner as the coadjutor of Kansas, on May 22d.

Because of previous commitments, Bishop Sherrill was unable to be present, and appointed the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas, to be the Bishop Presiding and the consecrator of his coadjutor. The co-consecrators were the Rt. Rev. Harold L. Bowen, retired Bishop of Colorado, and the Rt. Rev. Howard R. Brinker, Bishop of Nebraska. Bishop Bowen was also the preacher.

The friendship between the retired Bishop of Colorado and the new coadjutor



BISHOP TURNER

tor of Kansas is of long standing. At St. Mark's Church, Evanston, Ill., he was Bishop Turner's rector, and in Colorado he was his bishop, when Bishop Turner became rector of Ascension and Holy Trinity Church, Pueblo.

The presenting bishops were also longtime friends of Bishop Turner's. The Rt. Rev. Frank A. McElwain, the retired Bishop of Minnesota, ordained him to the diaconate; and the Rt. Rev. Edward M. Cross, the retired Bishop of Spokane, ordained him a priest.

The attending presbyters were the Rev. Geoffrey W. Ashworth, curate of Ascension and Holy Trinity, Pueblo, and the Rev. Delbert W. Tildesley, Bristol, R. I., formerly curate of Ascension and Holy Trinity Churches, Pueblo.

In his sermon preached at the consecration, Bishop Bowen said:

"This man has been elected by the bishops, clergy, and laity of the whole Church. This occasion of the consecration of your new bishop is much more in import than the election of a bishop for Kansas. He becomes a bishop in the Church with partial jurisdic-

tion in the diocese of Kansas, but with responsibilities to the province and the national Church, and the Anglican Communion and the Church Catholic throughout the world; and also with responsibilities, to every man everywhere Christian or non-Christian, for whom Christ died. And so you of Kansas, by your election of this man whom you nominated as your bishop to the whole Church, and the bishops who have come here today for the laying-on-of-hands join in one body and with one acclaim to be the instruments through whom the Holy Spirit has said, as he said of old about Barnabas and Saul — 'Separate' — this man 'for the work whereunto I have called him.'"

Members of his immediate family who were present were his wife, Virginia; their daughter, Mary; and sons, John, James, and David; his mother, Mrs. Edward Turner, Sr.; and Mrs. Turner's parents, Mr. and Mrs. Alfred J. Hunter of Muskegon, Mich. About 60 members of his former parish, Ascension and Holy Trinity, Pueblo, were also in attendance.

The Holy Eucharist was celebrated in Grace Cathedral at 7:30 a.m. on the day of the consecration, with the dean as the celebrant. The communicants at the consecration were restricted to the bishops and Dr. Turner's family. At one p.m. a diocesan luncheon in honor of Dr. and Mrs. Turner was held.

Bishop Turner's first official act in the diocese will be a visitation to St. Matthew's, Newton, on June 3d, for confirmation, and during the month of June he will ordain to the diaconate four candidates for Holy Orders.

Corrections

The May 13th issue of THE LIVING CHURCH incorrectly listed Marvin C. Josephson to succeed James E. Whitney as assistant treasurer of National Council [P. 14]. Lindley M. Franklin, Jr., succeeds Mr. Whitney. Mr. Josephson will succeed Mr. Franklin as one of the two assistant treasurers. On the same page Donald F. Winslow is listed under the appointments for Alaska. Mr. Wilson's appointment was made not to Alaska, but to Japan.

Fr. Sterling to Be Montana Coadjutor

Rector of Grace Church, Chadron, Neb., to replace Bishop Daniels

It was through a long distance telephone call that the Rev. Chandler Sterling first heard that he had been elected Bishop Coadjutor of Montana. Like most parsons on most afternoons, Fr. Sterling was away from home. On this particular afternoon he was 25 miles west of his home town, Chadron, Neb., visiting St. Monica's Mission in Crawford. A neighbor lady received the phone call and she hurried next door to the mission to get Fr. Sterling to the phone so that he might hear the news for himself.



FR. STERLING

In accepting the election, subject to the necessary approval of the Bishops and the Standing Committees of the Church, Fr. Sterling said, "I know what it is to feel the hand of the Lord on one's shoulders. At this time I feel it again and know that together we shall work out this speaking for the Spirit for the glory of God and the benefit of His Church. For this great honor that you have bestowed upon me I wish to express my humble thanks and have you know that I shall give the rest of my life for our cause."

Fr. Sterling, who has been rector of Grace Church, Chadron, since 1951, will succeed Bishop Daniels who is retiring. He was ordained deacon and priest in 1938 and served as curate in St. Augustine's Church, Wilmette, Ill., and at Grace Church, Oak Park, Ill., before accepting call as rector at St. Andrew's Church, Milwaukee in 1941. From 1944 until 1951 he served as rector of Church of Our Saviour, Elmhurst, Ill.

Fr. Sterling was elected on the fifth ballot of the convention, meeting in the Church of the Incarnation, Great Falls, Mont. Ten candidates had been presented by the nominating committee, and at 11th was nominated from the floor. Early ballots scattered widely in both orders.

MONTANA ELECTION

Ballot:	1.		2.		3.		4.		5.
Order:	C	L	C	L	C	L	C	L	C
Nominees:									
Sterling, C. W.	8	18	8	25	9	45	14	63	14
Wilson, C. A.	1	24	3	28	5	36	8	46	10
Baker, J. T.	0	7	0	1	0	0	0	0	0
Hitchcock, M. B.	1	5	1	5	1	1	0	0	0
Lindgren, E. M.	2	10	2	12	2	14	2	19	0
Lukkens, A. M.	2	13	1	16	1	11	0	6	0
Wolterstorff, R. W.	1	1	1	0	0	0	0	0	0
Davidson, William	1	18	0	18	1	17	withdrew		
King, H. L.	3	18	2	16	2	6	withdrew		
Masuda, G. T.	3	9	3	9	0	0	0	4	withdrew
Wright, Eric	2	15	3	7	3	8	withdrew		

Necessary to elect: 13 in clergy, 70 in lay order.

ut the contest gradually centered on two men, Fr. Sterling and the Very Rev. Charles A. Wilson, dean of St. Peter's Pro-cathedral, Helena, Mont. Fr. Sterling achieved a majority in the clerical order in the fourth ballot and a concurrent majority on the fifth. A motion to make the election unanimous was opposed by only two delegates. In November, 1955, the diocese of Montana elected the Rt. Rev. Ivan B. Noland as Bishop Coadju-tor of Montana but he declined.

Candidates presented by the nominat-ing committee besides Fr. Sterling and Dean Wilson were the Very Rev. J. Thur-low Baker, Fargo, N. D.; the Very Rev. Marchus B. Hitchcock, Boise, Idaho; the Rev. Edward M. Lindgren, Port Arthur, Tex.; the Rev. Alexander M. Lukkens, Denver, Colo.; the Rev. Robert M. Volterstorff, La Jolla, Calif.; the Rev. William Davidson, Lewistown, Mont.; the Rev. Hanford L. King, Jr., Bozeman, Mont.; the Rev. George T. Masuda, Bil-lings, Mont.; the Rev. Eric Wright, Miles City, Mont.

The bishop-elect married Catherine Ricker in 1935 and is the father of six daughters. He has been chairman of the Youth Commission in Chicago and a mem-ber of the provincial and national Youth Commissions. He has also been active in the youth and college work in the Sixth Province, and has conducted many re-treats and represented the Episcopal Church at numerous college Religious Emphasis Weeks. He is an accomplished musician and lectured at Montana State College last winter on the theology of jazz.

Rev. F. C. Lawrence To Become Suffragan

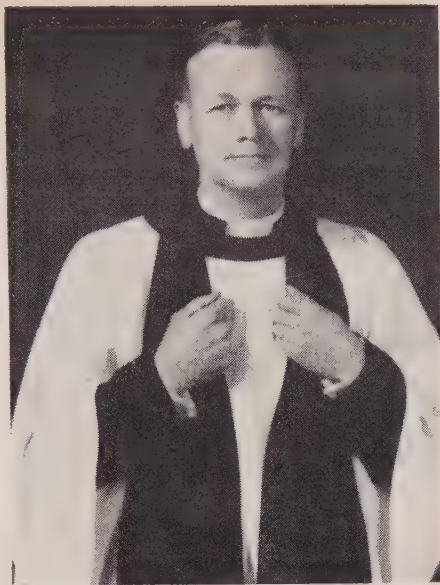
The Rev. Frederic C. Lawrence has accepted the post of Suffragan Bishop of the diocese of Massachusetts subject to the approval of the Bishops and the Standing Committees of the Church. Mr. Lawrence was elected Suffragan at the Massachu-setts diocesan convention May 3d at St. Paul's Cathedral, Boston.

When Mr. Lawrence is consecrated he will be the third member of his family to become a bishop. He is the son of the late Rt. Rev. William Lawrence, Bishop of Massachusetts, and a brother of the Rt. Rev. William A. Lawrence, Bishop of Western Massachusetts.

Mr. Lawrence was elected on the second ballot.

The new suffragan bishop has been rector of St. Paul's Church, Brookline, since 1941. He is a graduate of Harvard University and received his B. D. from the Episcopal Theological School, Cambridge, Mass. He received a doctorate in divinity from Lawrence University in 1937.

Since his ordination as priest in 1925, Mr. Lawrence has served as curate of All Saints' Church, Worcester, Mass., chaplain of Episcopal students at Harvard Uni-



Harry Glidden, Inc.
REV. F. C. LAWRENCE

versity, associate at St. Paul's Cathedral, Boston, and rector of St. Peter's Church, Cambridge.

In 1928 he married the former Katherine Virginia Wylie and is now the father of four children.

1,200 Young People to Work On Projects in 22 Countries

About 140 young Americans will give up their summer vacation to dig ditches, paint houses, and lay bricks in goodwill projects overseas. Another 90 will work on six projects in the United States. They will be among 1,200 young people from 40 countries participating in the annual Ecumenical Work Camp program sponsored by the World Council of Churches.

The Rev. C. Frederick Stoerker of New York, director of the U.S. phase of the program, described it as "a graphic demonstration to the world of the concern of American youth."

The Americans will sail from New York and Montreal between June 8th and July 7th to spend from three to five weeks at 30 Church-sponsored camps in 22 European, Asian, and Latin American countries. They will receive no remuneration and must pay for their transportation abroad and lodging in the camps.

Projects on this year's program include construction of a youth center for the Coptic Orthodox Church in Cairo, Egypt; rebuilding of an earthquake-damaged school in the Greek village of Volos; erection of a youth camp near Stockholm, Sweden, and building of a medical clinic in Indonesia.

Among other scheduled construction projects are a YWCA camp site at Aso, Japan; a student dormitory at Chosun Christian University, Seoul, Korea; children's playgrounds at Bangued and Abra, the Philippines; and a home for orphans and a slum improvement project in Rio

de Janeiro, Brazil. One camp group will sponsor a rural education program in San Juan, Acozac, Mexico. [RNS]

Harry Truman Has Audience with Pope

Former President Harry S. Truman had a 15-minute private audience with Pope Pius XII after which the Pontiff gave a brief audience to Mrs. Truman and other members of the former President's party. Mr. Truman declined to give any details of his conversation with the Pope, but described the meeting as "a most happy visit indeed."

After their visit to the Vatican, the Trumans drove to St. Paul's Episcopal Church in Rome where they attended a service conducted by the Rev. Canon Charles E. Shreve of San Marino, Calif., rector of the church.

The Pope presented Mr. Truman with one of the gold medallions struck to commemorate his pontificate. He gave Mrs. Truman a book of reproductions of the Raphael paintings in the Vatican Palace. Following their reception by the Pope, the visitors inspected Raphael's frescoes in the Vatican and the Sistine Chapel there.

The occasion marked the first time that an American President, in or out of office, has been received at the Vatican since



Mr. Truman, Pope Pius XII, Mrs. Truman

RNS

President Woodrow Wilson visited Pope Benedict XV in 1919.

Earlier Mr. Truman had said that he believed the appointment of an American diplomatic representative to the Vatican would contribute to world peace. While in the White House, the former president had named Gen. Mark Clark to be the United States' first ambassador to the Vatican but the nomination aroused such widespread opposition among Protestant groups that Mr. Truman later withdrew it at Gen. Clark's request. [RNS]

2,771 Clergy and Widows Given Benefits from Church Pension Fund During 1955

At the end of 1955, 2,771 clergy and surviving widows and children were receiving pensions from the Church Pension Fund, according to a report made by Bishop Washburn of Newark, president of the Pension Fund trustees, at the annual meeting of the trustees, held recently. The aggregate amount paid to them was \$2,739,974.

The bishop stated that in 1957 the number of beneficiaries will show a decided increase when the action of General Convention requiring retirement of clergymen at the age of 72 will take effect. The assets of the Fund last year reached \$69,143,000. This compares with \$40,637,000 10 years ago.

The trustees continued the lump-sum \$1,000 benefit to widows if the clergyman was in active ministry at the time of his death. A considerable number of pensions will be increased because of an amendment to the disability benefit formula passed by the trustees.

The board of trustees consists of 24 bishops, presbyters, and laymen from all parts of the country. The laymen on the board are vestrymen of parishes and serve in a great variety of Church organizations. Several have been deputies to General Convention. Among them are directors, presidents, and other chief executives of banks, investment companies, insurance firms, and industrial companies. Three are in the legal profession and one is the president of a university.

Pictured below, from left: seated — R. K. Paynter, Jr., the Rev. C. H. Horner, the Rt. Rev. N. C. Powell, the Rt. Rev. B. M. Washburn, the Rt. Rev. O. J. Hart, C. D. Dickey, C. H. Michalis; standing, Robert Worthington, D. H. Bronson, the Rev. J. F. Scott, W. T. Kirk, the Rt. Rev. N. M. Burroughs, the Very Rev. J. M. Richardson, Harrison Garrett, D. N. Adams, Kempton Dunn, G. P. Gardner, G. E. Wiedenmayer, Gordon Fearey, J. H. Comley, Jarvis Cromwell. Mr. Fearey is secretary of the Fund; Mr. Comley is vice president and manager of the Church Fire Insurance Corporation.



The 24 members of the board of trustees of Church Pension Fund discussed increasing pensions for clergy and widows at the annual meeting held recently.

Diocesan Conventions Bethlehem

May 11th and 12th, Carbondale, Pa.

Bishop Warnecke requested the creation of the position of archdeacon as an assistant to the bishop in the supervision of diocesan missions, during the annual convention of the diocese of Bethlehem. The bishop also reported on the opening of a new conference center, Kirby Episcopal House, in the diocese and on the several conferences that have been held there.

BUDGET: \$130,000, largest in history of diocese.

GUEST SPEAKER: The Rt. Rev. Frank W. Sterrett, retired Bishop of Bethlehem.

ELECTIONS. Standing Committee: clerical, Rodney Brace, Benjamin Minifie, F. W. Trumbore, R. A. Weatherly; lay, J. S. Carpenter, Edmund Dana, J. A. Frick, F. W. Eshelman, Harry Green.

Upper South Carolina

May 1st and 2d, Aiken, S. C.

The diocese of Upper South Carolina voted to permit the Church Foundation to launch a capital funds campaign of over \$250,000 for the purpose of advancing the work of the Church in the diocese. Bishop Cole, in his address at the convention, stated that the Church "stands on the threshold of a great period of expansion."

ELECTIONS. Executive Council: J. N. Green, Jr., Stiles Lines, C. C. Satterlee; lay, F. D. MacLean, Porter Caughman, Jr., W. J. Neely.

Standing Committee: clerical, C. C. Satterlee, Gray Temple, Martin Tilson, J. A. Pinckney, W. W. Lumpkin, G. H. Murphy; lay, D. G. Ellison, Stephen Mitchell.

Southwestern Virginia

May 1st to 3d, Lynchburg, Va.

A new canon providing for the office of administrative assistant to the bishop, to be nominated by the bishop and elected by the council, was adopted at the convention of the diocese of Southwestern Virginia. The Rev. Willis Craig Hender-

son was elected to this post by the council.

In his speech to the delegates, Bishop Marmion announced that in the Builder for Christ campaign of the Church, the diocese contributed \$11 more than its quota of \$21,055.

GUEST SPEAKER: Bishop Powell of Maryland.

BUDGET: \$112,362, church program \$31,952, diocesan expense.

NEW MISSIONS: Christ Church, Brookneal; St. Andrew's, Galax; St. Luke's, Roanoke.

ELECTIONS. Standing Committee: clerical, W. O. Brooke, E. T. Ferrell, Jr., R. A. Magill; lay, J. I. Fishwick, M. P. Burks, M. W. Thomas.

Executive Council: clerical, R. R. Beasley, W. B. Roach; lay, B. R. Parrott, T. A. Scott.

Pennsylvania

April 30th and May 1st, Philadelphia, Pa.

A resolution allowing women delegates to have seats at the Pennsylvania diocesan convention was passed at the convention this year. The resolution will have to be passed again next year to become effective.

The convention also passed a resolution urging its churches and members "to oppose by word and deed any type of racial discrimination and to use in their own communities every available means to make their fellowship representative of the ideals of Christian worship and action."

Bishop Hart announced that during the next year there will be a campaign in the diocese to raise \$1,500,000. Of this, \$1,000,000 would be for advance work in the diocese and \$500,000 would go to the divinity school in Philadelphia, which will celebrate its centennial in 1957.

GUEST SPEAKER: The Rev. Matthew A. Curry, Commander, NAAS.

BUDGET: \$243,790, diocesan missionary. NEW PARISHES: Emmanuel Church, Quakertown; St. John's Church, Meadowbrook; St. Michael's Church, Yeadon.

ELECTIONS. Executive Council: clerical, J. M. Niblo, C. H. Ehly.

Standing Committee: clerical, H. L. Whittemore.

Massachusetts

May 2d and 3d, Boston, Mass.

Over 1,000 persons attended a dinner held in honor of Bishop and Mrs. Nash during the Massachusetts diocesan convention. Bishop Sherrill, guest speaker at the banquet, paid high tribute to Bishop Nash, who is retiring on October 31st. Bishop Stokes, Coadjutor, will take over as diocesan bishop on that date and the Rev. Frederic Lawrence will become suffragan bishop (see p. 13).

Bishop Sherrill told of Bishop Nash's great concern for civil rights and praised him for the stands he had taken.

Convention delegates voted unanimously for an active program of racial integration "including the consideration of Negroes and those of other races for Church office, as clergymen, vestrymen, and wardens." The resolution called for the integration of Negroes and "other groups" in all activities of the Church and the community and asked that "more personal and family friendships" across racial lines be cultivated.

A resolution for a survey study of the diocese to be made in 1958 was approved by the delegates.

Rochester

May 8th, Bath, N. Y.

During 1955 the number of baptized members in the diocese of Rochester increased over the previous year by 818, according to a report made by Bishop Stark at the convention held in St. Thomas' Church. The number of communicants was increased by 521 and the number of Church school pupils was increased by 374. The bishop also reported that for the first time in the history of the diocese the full apportionment for missions, \$47,440 had been paid to the Church.

NEW MISSION: Trinity Mission, Town of Greece.

BUDGET: \$124,876, missionary; \$45,566, diocesan expenses.

ELECTIONS. Standing Committee: clerical, G. L. Cadigan, Frederick Dorst; lay, Robert Bloomer, Thomas Hargrave.

Vermont

May 8th and 9th, Montpelier, Vt.

About 40 children from all parts of Vermont participated in the Mite Box presentation service held at the annual Vermont diocesan convention. The offering this year amounted to \$850, which was one of the largest ever made by the diocese.

In his convention address Bishop Van Dyck announced that a new office, director of Religious Education, has been set up and that the Rev. Harvey D. Butterfield, rector of Trinity Church, Rutland, would take over the post on August 1st.

ELECTIONS. Executive Council: clerical, A. W. Anderson, R. S. Kerr, H. D. Butterfield; lay, George Buck, William Cressey.
Standing Committee: lay, Harold Black.

Five Soviet Baptists Tour U.S.; Hope to Strengthen Church Ties

Five Russian Baptist Church leaders who are now touring the United States said that the purpose of their visit is to "get further acquainted with your great land and your culture and, as representatives of the Churches, to strengthen ties between Russian Baptists and Baptists and other denominations here."

The group arrived in New York on May 18th to begin a 30-day tour of nine major U.S. cities. They came at the invitation of this country's major Baptist bodies.

It is the first official Russian Church delegation to visit the United States since 1906.

A group of eight Christian leaders from the Soviet Union are scheduled to arrive in the United States on June 2d as guests of the National Council of Churches. The eight Russian leaders will be returning a visit made to Russia in April by nine NCC delegates.

Members of the Russian Baptist delegation include Jakov Zhidkov, president of the council and spokesman for the deputation; Alexander Karev, council general secretary; Alexander Levindanto, vice-president; Ilya Ivanov, treasurer; and Miss Klaudia Tyrtova, a staff member of the Moscow Baptist Church and secretary to Mr. Zhidkov.

A spokesman for the welcoming United States committee said the tour will include visits to churches, seminaries, schools, and other religious centers across the country.

One of the first functions attended by the Soviet group was a service at Calvary Baptist Church in Washington, D. C. Mr. Karev, who spoke at the service, said that

personal evangelism has been the key to growth of the Baptist Church in the Soviet Union.

"We do not have evangelism as you know it, with large mass meetings or big audiences of people," he said through an interpreter. "Every Russian Baptist considers himself a missionary. In every one we have a little Billy Graham. Not a big one, just a little one. We go to every street or alley and talk about Jesus Christ person to person."

The main distinguishing characteristic of Baptists is their "spirit of personal Christian witness," he declared. Mr. Karev stressed that Baptist churches in the Soviet Union must be careful in administering the rites of baptism, and require a probation and preparatory period of at least three years before membership is granted.

The sermons were described by Baptist officials here as the first preached by Russian clergymen in American pulpits in nearly 40 years. [RNS]

International Council Attacks Visits by Soviet Clergy

The International Council of Christian Churches, headed by the Rev. Carl McIntire of Bible Presbyterian Church, Collingswood, N. J., has objected to visits to this country by Russian Church leaders and the American Church groups that invited them. The group protested visits by what it calls "the Red Clergy" through a series of newspaper ads and by rallies staged in New York and Philadelphia.

A brochure distributed by the Council charged that "pro-Communist elements have been asserting themselves" in the National Council of Churches — which sent a delegation to the Soviet Union in March and invited the group scheduled to come from Russia on June 2d.

In denouncing the attacks made by the International Council, Dr. Ralph C. Walker of Madison Avenue Baptist Church, New York City, said the Council is an extreme fundamentalist group that is "numerically a very small and insignificant organization" that is "trying to force its way to leadership by blatant campaigns of intolerance and bigotry, using slander and misrepresentation."

Dr. Walker said there were two things he wanted to make "unmistakably clear" at the outset — that "we believe in and pray for" Christian unity and that Chris-

tians can have no fellowship with atheistic Communism. "If we felt that these visits would weaken or compromise in any manner our absolute opposition to the teachings and practices of atheistic Communism," he said, "we should be worried indeed."

According to Religious News Service, Dr. W. A. Visser 't Hooft of Geneva, Switzerland, general secretary of the World Council of Churches, has praised the action of the United States National Council of Churches in sending a delegation to the Soviet Union in March, saying it had done "excellent work by showing that an open and free exchange between Churches is possible."

Episcopal Actors Guild Awards First Scholarship

At its annual meeting in New York City recently, the Episcopal Actors Guild awarded its first scholarship to a student of drama, as a memorial to the late George Somnes, a well-known actor and producer and for many years a member of the Guild Council.

The recipient was Deirdre Channing, 16, of New York City, who will use the

scholarship to complete her final year at the Professional Children's School. Miss Channing and Mrs. Somnes, widow of Mr. Somnes, were presented to the assembly, which met in the Coronet theater. Principal speaker of the afternoon was Bishop Pardue of Pittsburgh.

Bishop Sherrill and Bishop Donegan were named honorary Guild presidents.

Other officers are Dr. Randolph Ray, rector of the Church of the Transfiguration, who organized the Guild in 1923, and in whose church it regularly meets; Peggy Wood, Charles Coburn and Bobby Clark, vice presidents; and Dr. Charles Breck Ackley of St. Mary's Church, Manhattanville, secretary.

Albany Starts Survey Study

The diocese of Albany is the most recent diocese to undertake a survey study on future plans and needs within the diocese. The study is being conducted with the assistance of the unit of research of National Council, headed by the Rev. Joseph G. Moore. Training sessions for diocesan clergy and 35 laymen, serving as district commissioners, took place recently at Saratoga Springs, N. Y.

Bishop Richards, Suffragan of Albany, is chairman for the survey. He is assisted by seven priests. The four customary phases of the study are to be completed by the end of next January, with final evaluations and reports to be made by May, 1957.

May Women Conduct Morning Prayer?

Three noted Church of England theologians have reported that there is nothing in Scripture which conclusively bars women from conducting Morning and Evening Prayer and "preaching in case of need." They are Dr. Arthur Michael Ramsey, Archbishop of York and formerly Bishop of Durham; Dr. Harry James Carpenter, Bishop of Oxford; and Prof. C. F. D. Moule of Cambridge University.

The theologians had been called upon to advise a special 12-man committee set up in 1953 by the Convocation of Canterbury to examine differences in the ministry of lay women in the two Provinces of Canterbury and York.

The specific question which the committee put to the theologians was whether an appeal to the authority of Scripture disallows the conducting of Morning and Evening Prayer by authorized women.

Asserting that they had made "a full examination of the relevant passages" in the New Testament, the theologians declared: "Appeal to Scripture is so inconclusive as not in itself to bar the possibility of women, with the Church's authorization, conducting Morning and Evening Prayer and preaching in case of need."

"There is sufficient evidence," they added, "that women prophesied in the apostolic age and that St. Paul gave a ruling

as to their proper demeanor when prophesying and praying in assembly."

At the same time, the theologians said "there is also evidence that he enjoined silence upon them in assembly and regarded this ruling as a command of the Lord, and that he, or the author of the pastoral epistles, forbade women to teach."

The theologians concluded, therefore that Scripture was inconclusive on the matter and did not of itself bar women from conducting the Daily offices. [RNS]

Religious Publications Not Affected By Postal Increase

The House Post Office and Civil Service Committee approved a bill raising mailing rates for second class publications but leaving the rate for religious and other non-profit publications unchanged.

The measure, if adopted by Congress will widen substantially the difference between postage rates for religious publications and those paid by daily newspapers and secular magazines.

It would increase the second class rate from the present 1.95 cents per pound to a graduated scale of 2.5 cents per pound on editorial and news content and 4.1 cents per pound on advertising matter. Religious and educational publications pay 1.5 cents a pound on both editorial and advertising matter. [RNS]

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Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

Religious Foundations to Stay at University of Minnesota

Three student religious foundations, including St. Timothy's Episcopal House, whose property was threatened by University of Minnesota expansion plans, were notified by the school's board of regents that they may build new centers at their present locations. The other two groups affected by the change of plans are the Westminster Presbyterian Foundation and the Pilgrim Congregational Christian Foundation.

The University had notified the Presbyterian and Episcopal foundations that their property would be condemned but reversed the announced policy after hearing from representatives of the three foundations and the university's council of religious advisers. [RNS]

N. Indiana Church Schools Set Record with Mite Boxes

The 1956 Children's Lenten Mite Box offering of the diocese of Northern Indiana set a new financial record with its presentation of \$4,829.72 to Bishop Mallett. Since there are only 2,442 church school children in Northern Indiana, this sum represents the largest giving per capita of any American diocese.

Presentation of the money was made on May 13th at St. Thomas' Parish, Plymouth, Ind. Each of 12 parishes will have possession of the Bishop's Banner for one month. The banner is given to the parish which has the highest percentage of mite boxes used and returned, and each of the 12 parishes had 100 per cent return of the boxes. St. John's Church, Elkhart, Ind. received the banner for the first month. St. John's used and returned 286 mite boxes.

The Rev. W. Sumner Ferguson, priest-in-charge of St. Stephen's, Hobart, Ind., was chairman of the Mite Box offering this year.



CHILDREN'S LENTEN MITE BOX offering is given to Bishop Mallett at St. Thomas' parish, Plymouth, Ind. Participating in the presentation are (front, from left) the Rev. W. S. Ferguson, the Rev. W. C. Sheridan, and Kenneth Trueman; (rear, from left) Robert Wellmer, Bishop Mallett, and William Smith. Kenneth, representing St. John's Church, Elkhart, carries Bishop's Banner for using the most mite boxes.

Service for Youth Group Discusses Use Of Press by Church

Archdeacon Sambell urges Church to pioneer work for social action

The use of television, radio and the press in promoting the work of the Episcopal Service for Youth was one of the main topics discussed at the annual two-day conference held by the group at Seabury House, Greenwich, Conn.

The ESY, which is affiliated with the Department of Christian Social Relations, is a federation of case work agencies which, according to the 1956 *Episcopal Church Annual*, offer the services of trained and experienced case workers, the counsel of clergy, psychiatrists, and other specialists. In the past 20 years the ESY has undergone a serious decline in the number of member agencies. According to the 1935 *Living Church Annual*, 17 diocesan societies belonged to Episcopal Service for Youth. In 1955 there were eight.

Although the number of agencies of the ESY has declined in recent years, the amount of work handled by these agencies has greatly increased. In 1935 the group handled about 3,000 cases per year while in 1955 over 11,000 people received help from agencies belonging to the Episcopal Service for Youth. The increased number of cases being carried by agencies was due to efforts to reach young people before their problems became critical.

The Rev. Dana F. Kennedy, executive secretary of the division of radio and television for National Council, stated: "Radio and television are much neglected by the Church. They can both be used for the good of the Church. If the Church does not like the term 'public relations,' think of radio and television in terms of evangelism."

Mr. Kennedy pointed out that the



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Church has a stimulating and uplifting message for the people and the people are anxious to hear it. He added that television has an additional advantage in that the people to whom you are talking can see you. This makes it more personal.

Donald C. Bolles, director of the department of public relations for the National Council of Churches, discussed the secular and Church press. He stressed the vital importance of these media and suggested practical ways of securing and keeping its cooperation.

Guest speaker at the meeting was the Ven. Geoffrey T. Sambell, Archdeacon of Melbourne, who stated that the Church, as Christ's Body, must minister to the whole of man and to the whole of man's environment, pioneering in social welfare and social action.

The Church, stated the archdeacon, must share the skills of the doctor, the psychiatrist, and the social worker, in the total ministry of divine healing; the Church's vision "must be as wide as the health of the community, as wide as the Kingdom of God on earth."

Students are now attending New York, Smith, and Chicago schools of social work on scholarships awarded by Episcopal Service for Youth. According to a report by Edith Balmford, executive secretary of ESY, professional social workers and volunteer helpers are needed to serve on the boards of ESY agencies.

Missionary Reserve Planned By Overseas Department

Plans for the creation of a missionary reserve have been announced by National Council's Overseas Department. Under this new plan of missionary recruitment, applications will be received and processed with an eye toward the long-term personnel requirements of the Overseas Department, rather than in the light of definitely anticipated vacancies.

Appointments will be made to the Reserve, rather than to a specific mission field. Applicants, after a full screening and approval by the appointments committee, will have "missionary-in-waiting" status and, until assigned to a field by the director of the Overseas Department, will remain in employment elsewhere. In some cases, however, applicants will be placed on the payroll of the Overseas Department and will be given further training, in preparation for anticipated work.

In its initial stages, the missionary reserve will not be large. Although the reserve will include all categories of overseas missionaries, applications are especially desired at present from 1) experienced clergy competent to serve on the faculties of overseas seminaries; 2) experienced businessmen competent to serve as treasurers and administrators of overseas missionary districts; and 3) experienced nurses qualified to serve as instructors in nurses' training schools overseas.

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PEOPLE and places

Appointments Accepted

The Rev. George Haley Hann, formerly executive director of Church Youth Service, Inc., Detroit, is now rector of All Saints' Church, Sault Ste. Marie, Mich. He has been active in a number of social service groups and will continue to do this work.

The Rev. Richard O. Harig, formerly assistant rector of St. Paul's Church, Cleveland Heights, Ohio, on August 1st take charge of the new St. Mark's Mission, Canton, Ohio.

The Rev. Edsel L. Keith, rector of Christ Church, Holly Springs, Miss., is now also in charge of St. Mark's Mission, Corinth, Miss.

Mr. Keith succeeds the Rev. Charles G. Hamilton, who has been made available by the Bishop for missionary work in the diocese. Mr. Keith's address remains Holly Springs, Miss.; Mr. Hamilton's address is 255 Pine St., Memphis, Tenn.

The Rev. William G. Knapp, who has been serving as assistant of St. John's Church, Youngstown, Ohio, is now in charge of Trinity Mission, Philadelphia, Ohio. Address: 120 Third St.

The Rev. David H. Lewis, Jr., formerly rector of St. Mark's Church, Culpeper, Va., will on August 1st become rector of St. Matthew's Church, Richmond, Va.

The Rev. Walter J. Moreau, formerly rector of St. Church of the Advent, Jeannette, Pa., will on August 1st begin work on the staff of St. Mark's Cathedral, Minneapolis. Address: 2420 Sheridan St. S., Minneapolis 5.

The Rev. William F. Staton, rector of Trinity Church, Vineland, N. J., will on September 1st become executive assistant to Bishop Scaife of Western New York.

Resignations

The Rev. Edward L. Aldworth has resigned as rector of the Church of St. Michael and All Angels, One Mountain, Ga., and will do work for the state of Florida. He will also do supply work on Sundays. Address: 228 Annie St., Orlando, Fla.

The Ven. William F. Bassill has resigned his work at Christ Church, Dublin, Ga. He will continue to be archdeacon of Dublin, but will in the future have the care of only the Good Shepherd Mission, Swainsboro. He has moved from Dublin Swainsboro.

The Rev. Henry J. Russell has resigned as vicar of the Mission of the Apostle, Savannah, Ga.

Changes of Address

The Rt. Rev. Dr. M. S. Barnwell, retired Bishop of Georgia, formerly addressed in Savannah, may now be addressed: Surry, Hancock County, Maine.

The Rev. John F. H. Gorton, who is in charge of St. Matthew's Church, Horseheads, N. Y., formerly addressed at 1125 Grand Central Ave., may now be addressed at 201 Winding Way, Horseheads. The church has rented a house on Winding Way for the Gortons.

The Very Rev. Wayland S. Mandell and the Rev. Conrad W. Myrick have returned to their posts at St. Andrew's Seminary in the Philippines after a tour in the United States.

Ordinations

Priests

Georgia — By Bishop Stuart: The Rev. Robert Lee Nichols, on May 1st, at Christ Church, Cordele, Ga., where he is vicar. He also serves St. Luke's, Hawkinsville. Presenter, the Rev. T. P. Hall; preacher, the Rev. K. M. Gearhart.

Rhode Island — By Bishop Higgins: The Rev. John Edgar Tebbetts, on May 12th, at the Cathedral of St. John, Providence; presenter, the Rev. P. P. Kierstead; preacher, the Rev. W. T. Armitage. To be vicar of the Church of the Resurrection, Norwood, R. I.; address: 90 Northampton St., Wakefield 5, R. I.

Deacons

Western Michigan — By Bishop McNeil: Wesley A. Perschbacher, a former Presbyterian minister, on April 25th, at the Church of the Holy Trinity, Manistee, Mich.; presenter, the ordinand's brother, the Rev. Harold J. Perschbacher; preacher, the Rev. Donald J. Curzon; to continue his work

at St. Mary's Mission, Cadillac, Mich., working now as a deacon.

Church Army

Captain Francis Wilkinson of the Church Army, formerly assigned to St. Francis' Boys' Homes, Bavaria, Kans., is now assigned to Lawrence Hall, Chicago. Address: 4833 Francisco Ave., Chicago 25.

Other Changes

The Rev. Dr. Arthur Lee Kinsolving, rector of St. James' Church, Madison Ave., New York, has been elected to the board of directors of the Planned Parenthood Federation of America.

The Rev. Charles F. Schilling, rector of St. Paul's Church, Augusta, Ga., has been nominated vice-chairman of the 1957 convention of the American National Red Cross, which will meet in Washington about a year from now.

We congratulate

JOHN P. NEWSOME, head of a drive to raise funds for an Episcopal old people's home sponsored by churches in the Birmingham, Ala., area. The campaign goal is \$300,000, which, with additional federal funds, will make possible the construction of a \$750,000 home accommodating 80 persons. Architects' drawings of the proposed home include an infirmary, a convalescents' wing, an occupational therapy section, a chapel, solarium, and central dining hall.

LEE H. BRISTOL, JR., author of "Man Power" for THE LIVING CHURCH, who has been elected a trustee of Berkeley Divinity School, New Haven, Conn.

The Rev. FRANK L. TITUS, rector of HOLY CROSS CHURCH, MIAMI, Fla., who was elected chairman of the Dade County Council on Community Relations. The Council on Community Relations was organized by a group of citizens as a result of a number of bombings of synagogues and Negro housing projects in Dade County. Its purpose is to promote intergroup understanding and to ease tensions by a program of research, education and long-range planning.

The Rev. CHARLES E. HUTCHISON, who celebrated his 50th anniversary as rector and rector emeritus of CHRIST CHURCH, EAST ORANGE, N. J., recently. A special service of music and a reception at the parish house was held for Mr. Hutchison.

CHURCH OF THE ASCENSION, CLAYMONT, Del., on its new parish day school which will be opened in September. The school, which will accommodate 25 pupils, will be the first parochial school for elementary school-age children in the diocese of Delaware. For the first term the school will operate with only one grade, but it is hoped it will be expanded by one grade each year until complete elementary schooling is provided.

ST. PAUL'S CHURCH, KANSAS CITY, Kan., on the completion of its new \$300,000 church. Dedication services for the new building were scheduled to be held on May 13th with the Rt. Rev. Goodrich R. Fenner, Bishop of Kansas, presiding and instituting the new rector, the Rev. Charles D. Snowden. The new building is styled in modified Gothic design and includes a side chapel which will be used for week-day services and small weddings.

The AMERICAN CHURCH UNION, on the recent formation of its third chapter in the diocese of Los Angeles. The newly formed group is called the San Diego chapter.

ST. MARK'S-IN-THE-BOUWERIE CHURCH, NEW YORK, which recently sponsored an art show. The paintings and sculpture shown were the work of 125 lower East Side artists.

ST. JOHN'S CHURCH, BARRINGTON, R. I., the Rev. W. OWINGS STONE, rector on the new \$145,000 addition to its parish house and church. In the past 10 years the church school at St. John's has grown from an enrollment of 50 to an enrollment of 400. The Junior High

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ST. ALBAN'S Church, Cape Elizabeth, Maine, held the first service in its new church on Low Sunday.

Fellowship at St. John's recently raised \$260 for Grace Church, Jersey City, N. J. The young people held a parish car-wash day and put on a parish supper to raise the money. Lee Ahlborn is leader of the group.

ST. ALBAN'S CHURCH, CAPE ELIZABETH, Maine, on the completion of its new church and parish house. The new church is of contemporary design and includes radiant heat, laminated arches, and indirect lighting. The liturgical altar is made of antique Vermont marble. A life-size crucifix hangs over the altar. The parish also purchased an adjoining 20-room home which has been adapted into rectory, parish offices, and parish hall. Total cost of the new church and parish house was \$137,500. The Rev. John E. Gulick is rector of St. Alban's Parish.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Julian Rumsey Ellis, died at his home in Rocky Mount, N. C., on May 19th. He was 28 years old.

Mr. Ellis, who was ordained priest in 1955, served as curate of the Church of the Good Shepherd since 1954 and as vicar of St. Andrew's Church, both in Rocky Mount. He is survived by his wife, Anne Farquhar Ellis; his parents, Mr. and Mrs. Alder Ellis; a brother, Alder Ellis, Jr.; and three sisters, Mrs. Doyle Disbrow, Mrs. Frederick Allen, and Elizabeth Ellis.

The Rev. Edward L. Freeland, 78, died at St. Luke's hospital, Phoenix, Ariz. on May 17th.

Among the parishes served by Mr. Freeland after his ordination as priest in 1924, was Trinity Cathedral in Phoenix, where he was curate from 1923 to 1925 and canon from 1927 to 1929. He was rector of St. John's Church in Marysville, Calif. from 1929 to 1940 and priest in charge of St. Paul's Church, Tombstone, Ariz. from 1941 until he retired in 1949.

The Rev. Andrew Van de Beek Vos, 79, rector emeritus of Christ Church, Marlborough, N. Y., died May 9th at St. Luke's Hospital, New York City.

Mr. Vos, who was born in the Netherlands, was ordained priest in 1922. He was the founder of St. Andrew's mission, Bronx, N. Y., in 1923 and served as rector of Christ Church, Marlborough, from 1932 until his retirement in 1945. He is survived by a sister, Mrs. Theresa Brandes, and a brother, Martin Vos.

Dr. Francis H. Squire, dean of the University of Delaware, Newark, Del., died in London, England, where he had been

on a sabbatical leave, on April 26th. Dr. Squire had been a member of St. Thomas Church, Newark, for many years. Funeral services were conducted by Bishop Moore of Delaware.

Dr. Squire, who had taken a leave of absence from the university, went to London to complete research on a historical account of 17th-century England. He had been associated with the University of Delaware since 1928, when he was there as an assistant instructor in history. He became dean of the university in 1945. He was a member of the American Historical Association of Delaware, Phi Kappa Phi, and Torch Club. He is survived by his wife, Marjorie Johnson Squire.

Henry A. Brooks, 69, long-time vestryman of the Church of St. Clement, Alexandria, Va., died suddenly in a fishing accident at Lake Barcroft on May 5th.

Mr. Brooks, who was an industrial engineer General Services Administration, was one of original members of St. Clement's and one of three trustees. He was a former member of Brotherhood of St. Andrew. He is survived by wife, Flora Buracker Brooks; a daughter, Mary, and a son, Michael.

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be given at least as seriously as his own.

Convention Resolution

There are statements in your editorial of May 6th, "Agony, Tension, and Heresy," which should be corrected or clarified. You say that the resolution of the convention of the diocese of South Carolina on the question "should not have been put through under a gag rule." It was not so through. There was error in the reporting of this story. Two resolutions on race relations were before the convention, an original (which was finally passed) and a substitute. They had been mimeographed and distributed to the delegates. The convention ordered that these resolutions be considered immediately after noonday prayers. At that time discussion of the resolutions began. Then a delegate made a motion (not favoring one of the resolutions as opposed to the other) that further discussion cease and that the vote be taken. I held that this motion was itself debatable and it was debated. It was then adopted by a large majority. Some of those favoring the substitute resolution voted for this motion to stop discussion, including the Rev. John B. Morris who introduced the substitute. Negro clergy with whom I later discussed the matter found no fault with the parliamentary procedure. You think that the resolution "should have been defeated in the clerical order." I know at some of the clergy discussed this possibility and decided not to call for a vote by orders for this reason: many laymen have felt, rightly or wrongly, and a number have expressed this view openly, that the clergy have been speaking for the Church on the matter of race and the laity have not been heard. There was a general feeling that on these resolutions it was fairer for the convention to act as a body and not by orders. Many of the clergy knew that by this course they were inviting the criticism that would probably come as a result of this resolution.

One other thing should be noted. The convention which passed this resolution also amended the Constitution of the diocese without dissent to eliminate all racial discrimination as far as membership in the diocesan convention is concerned. Some Negro congregations were admitted to the convention two years ago, but the Constitution provided that only clergy serving churches in communion with the convention were themselves members of the convention. The Constitution was amended to admit all active clergy. Congregations which qualify are now admitted without regard to race. This is the final step in an 11-year effort in this diocese to give full representation in convention to our Negro churchmen. The clergy and many fine laymen have worked valiantly to this end.

(Rt. Rev.) THOMAS N. CARRUTHERS
Bishop of South Carolina

Charleston, S. C.

A Priestly Function

At almost the same time that the May 20th issue of THE LIVING CHURCH reached me, there came also the May 10th issue of the Manchester Guardian. By a sort of coincidence, the leading news article in THE LIVING

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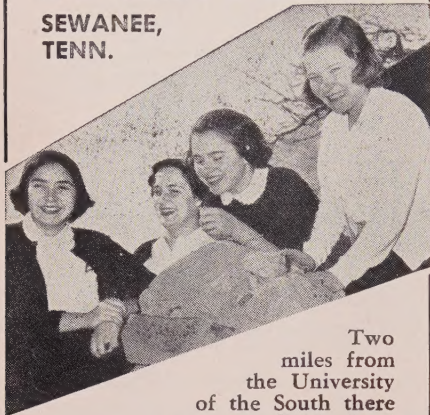
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THE LIVING CHURCH

CHURCH — the Orangeburg story, involving the Rev. H. L. Parker, deacon, and Bishop Caruthers of South Carolina — found an echo in the *Guardian's* letter from Canon Roger Lloyd of the Church of England, entitled "The Part of the Reconciler."

In this very well written article Canon Lloyd quotes the Anglican ordination service (same in the American Church) in which the candidate has to promise to set forth "quietness, peace, and love among all Christian people," and mentions that if ever this priest is to be consecrated bishop, he must renew the same promise in almost the identical words; and remarks on the peacemaking priesthood thus created. He observes that the Church in which they operate in one phrase after another of its liturgy proclaims the high value of "quietness" — not uneventfulness, nor silence, but steady social stability with harmonious coöperation as its objective.

Canon Lloyd then revealed a little noticed interpretation of the priestly function, namely, that of the reconciler. He emphasized the obligation on the clergyman of avoiding personal involvement in controversy or quarrel, warning against taking sides and counseling that even in those matters where the priestly conscience bars neutrality, yet he should not so deeply pledge to one side as to make it impossible for the other side to accept his reconciling work; that the less the Christian priest and people "nail their colors to the mast," the better.

After citing historic instances and such world wide problems as the present racial issue, particularly in South Africa, the Canon finds that "partisanship, though often right, as the lesser of two evils, is dangerous as a thing which weakens the forces of reconciliation in a quarrelling world." He ends with a suggestion against too hasty condemnation of the cautious whom the impetuous term time-servers.

Every deacon (including Mr. Parker) is expected to study well and obey the charges he assumes when he is made a priest.

JAMES A. WAGONER

Glen Ellyn, Ill.

Supreme Court Decision

The letters discussing "The Church and the Supreme Court Decision" by the Rev. Edward B. Guerry, shed considerable light on the moral and religious problem but seem to me to miss some of the implications of the Supreme Court's action which transcend the segregation issue.

We are all of us wrong in some of our relationships, and attitudes, and assuming *arguendo* that segregation is wrong, the question still remains of how the Supreme Court assumed the authority to compel others to obey its dictates.

In assuming this authority, the Court reversed its own recent decisions, ignored the wording of the Fourteenth Amendment and

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The Living Church

clearly demonstrated intent at the time its adoption and relied on extra legal sociological theories and authorities which are ably inimical to Christian thought.

the Constitution, legal precedent, and all method are thus to be ignored by the Court, then I am not satisfied, as is your correspondent, the Rev. John M. Krumm, that we can live in peace and safety with the coercive power of the State.

According to your correspondent, Winthrop Weir, the Supreme Court has "a self-defining jurisdiction, and nothing can be done but it one way or another. Its decisions are the law of the land, resistance to them is fruitless unless armed, and if armed is rebellion."

My objection to the quoted statement is twofold. First, it is not true that resistance to the Supreme Court is fruitless unless armed. The NAACP resisted previous decisions of the Court by constantly acting contrary to them and litigating the results of their action. I trust that Mr. Rowe will not let White people the same privilege. Secondly, the statement is idolatrous in that it puts to the Court the final authority which Christian can only grant to God. If the Court requires action which a Christian, in his heart and conscience, considers wrong, then I take that the Christian must follow his conscience. Whether or not he should resort to arms is another question, but armed rebellion

against usurped authority is not outside the American or the Christian tradition.

The authorities relied on and the methods used by the Court in its decision could, without any difficulty, be used to support any official creed whatsoever, even one that proscribed Christianity as causing psychological hurt to non-Christians.

Churchmen should not allow their feeling that segregation is wrong to lead them into the unconstitutional and idolatrous conclusion that the Supreme Court is the final arbiter of right and wrong. I agree with your correspondent, R. G. Willcox, that the Supreme Court is not qualified for this task.

ROBERT C. LEA, JR.

Wayne, Pa.

► Our correspondent advances the curious concept that the Court's action was an extension of the powers of the federal government against the states. On the contrary, the principal parties to the several suits were individuals suing the states for individual rights which they believed to be guaranteed by the U.S. Constitution. The decision upholding these rights constituted a reduction, not an increase, in the coercive power of the state. Certain of the states claimed that they had power to segregate public school pupils on the basis of their race. The Supreme Court

ruled that they did not have this power.

Mr. Lea's fears about the "proscription" of Christianity by the same process have already been realized. The Supreme Court ruled against religious instruction in the public schools in the McCollum case (1948) because atheistic parents claimed (among other things) that their child was being subjected to unfair pressures to conform. The principle here is usually called the separation of Church and State rather than proscription. — EDITOR.

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Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon, Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues, Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11, Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); Ev 5 Daily Offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

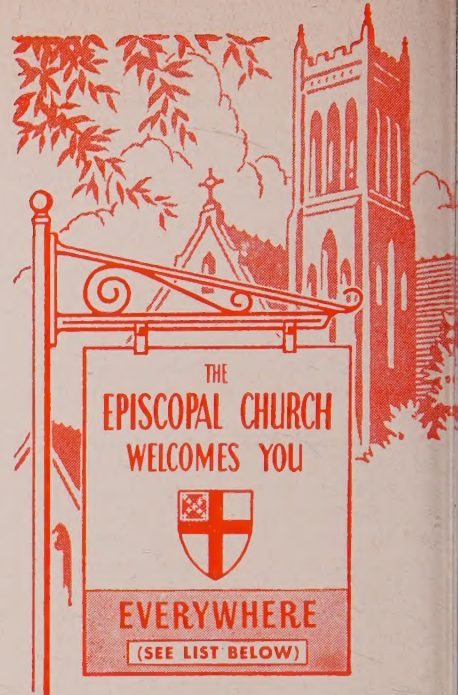
HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC 8 & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87th St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Tober, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30; Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex Sat 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1: HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC (Thurs also at 7:30) 12:05 ex Sat; Prayer & St 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-r
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-r
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC ex Thurs at 8, 10, EP 5:30

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; MP Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C 12-1, 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

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